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THE CANADIAN JEWISH NEWS

FRIDAY, SEPTEMBER 3, 1971

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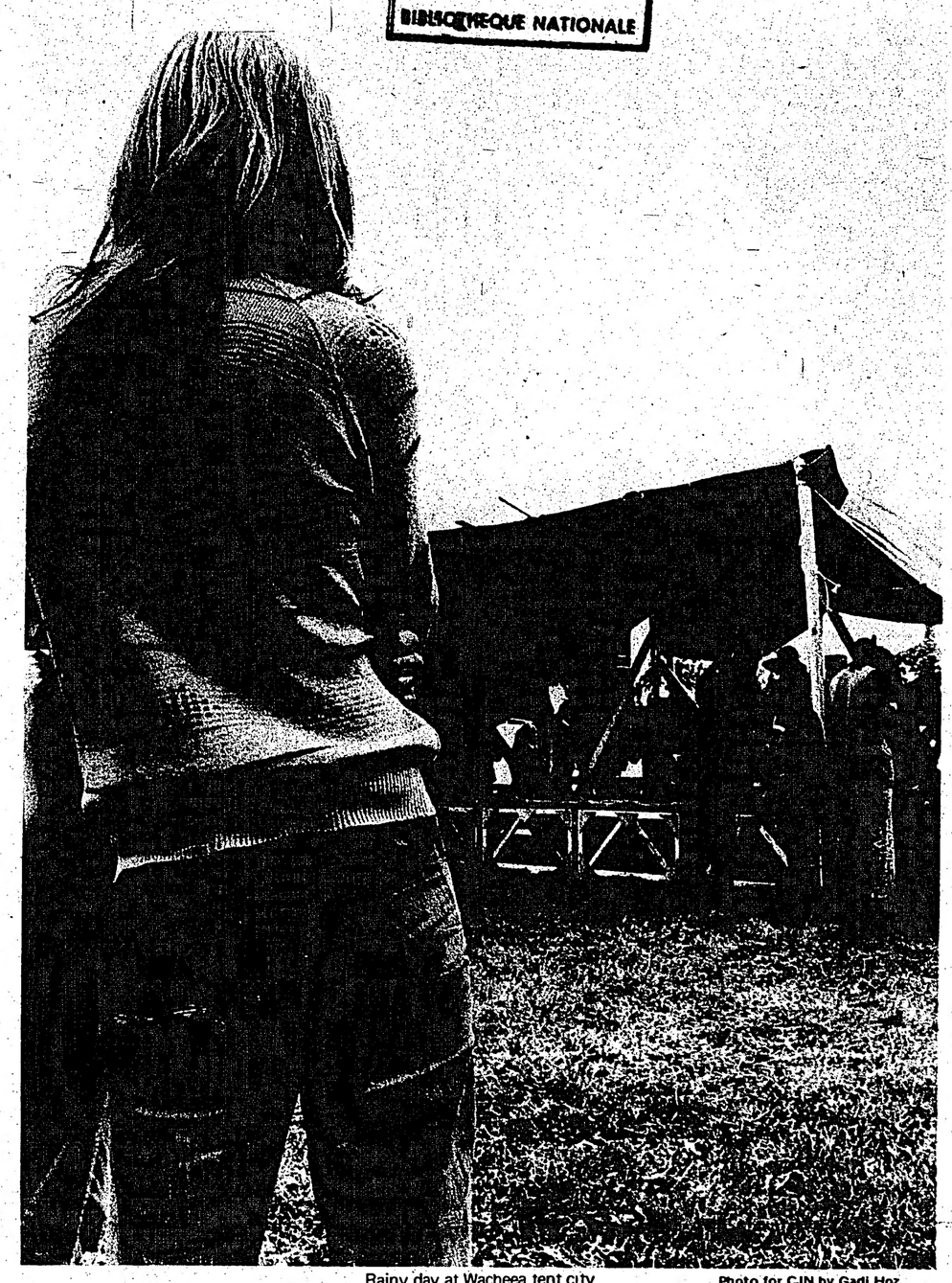

Rainy day at Wacheea tent city — Photo for CJN by Gadi Hoz

U. S., ISRAEL CLASH OVER DAYAN SPEECH ON ARABS

Montrealers plan prayers, petition for Soviet Jews

MONTREAL — High Holiday and Simchat Torah celebrations will, this year, include special prayers on behalf of the Jews in the Soviet Union, according to the Inter Office Information Bulletin issued by the Canadian Jewish Congress this week.

At a special meeting of synagogue leadership in Montreal convened by the Synagogue Council of Greater Montreal arrangements were finalized for the circulation of a mass petition by synagogue members and seat holders in Montreal synagogues on Jews in Holiday Services. The synagogues will also fully participate in the Simchat Torah demonstration which will be held October 12. The meeting, presided by Moe Seidman, president of the Synagogue Council, was addressed by an expert in the problems of Jews in the Soviet Union. Others who spoke were Rabbi Morris Halpern, Chairman of the Religious Affairs Committee of Congress, Eastern Region; Mr. Boris Moroz on behalf of the Actions Committee for Soviet Jewry; and the Executive Director of Congress, Eastern Region, Saul Hayes.

The text of the prayer was made public as part of the joint announcement of High Holiday Services of synagogues affiliated with the Synagogue Council of Greater Montreal. The prayer reads as follows:

"On these High Holy Days, as we assemble in the synagogues of Montreal and pray for universal peace, we solemnly declare our solidarity with our brethren in the Soviet Union and we want them to know that we are totally identified with their heroic struggle for the safeguarding of their national identity and for their natural and inalienable right to return to their historic homeland, the Land of Israel.

"We know that Soviet Jews are not free—not free to leave, not free to learn of their Jewish past or to hand it down to their children. They cannot learn the languages of their fathers. They cannot teach their children to be the teachers and the rabbis of future generations.

"We pray, may our words simple and true, speak for our brethren in the Soviet Union so that they may have their right to return to their historic homeland in Israel recognized; synagogues restored to them; that they be permitted to teach their children the tenets of our faith; be reunited with their families in other Lands and enjoy a spiritual and religious kinship with one another and with fellow Jews everywhere.

"We will not rest until the Jews of the Soviet Union are free to choose their own destiny.

LET MY PEOPLE GO!"

Earlier in the day the guest speaker also addressed the leadership of the Combined Jewish Appeal in Montreal on the situation of the Jews in the Soviet Union.

Egypt's Sadat, Libya's Kadhafi and Syria's Assad meet in Damascus

Jerusalem complains about State Department criticism

JERUSALEM, (JTA) — The foreign ministry has charged that the United States State Department was unjustified in equating Defense Minister Moshe Dayan's talk of a "permanent" Israeli regime in the occupied Arab territories with the statement by Egypt, Libya and Syria barring negotiations and peace with Israel.

State department spokesman Robert J. McCloskey had said Aug. 23 in Washington that the Arab Federation statement was "equally unfortunate in the same sense about which we commented about Minister Dayan's statement last Friday."

Foreign Ministry spokesman Avraham Avidar said: "We are sorry to say that these statements (by McCloskey) create the wrong impression." He explained: "The speech by the defense minister to which the state department spokesman referred was an evaluation of the situation and expression of a point of view not meant to change the decisions of the Cabinet. In contrast, the Damascus statement is an official announcement by three Arab Presidents which confirms the draft constitution of the future federation. The Damascus statement details political principles and goals of the federation, and therefore it is a grave matter that it emphasizes there will be no peace and no negotiations with Israel."

Avidar stated further that McCloskey had in fact not taken into account Dayan's clarification of his speech in a radio address Aug. 24. Dayan said then that he had not proposed annexation of the administered areas but did feel that certain projects should not be delayed or cancelled pending a Middle East settlement. Dayan stressed that the Israeli government had not changed its view on this matter.

"The second state department statement disregards, for some reason, these clarifications," Avidar protested.

The Canadian Jewish News learned that the text of Avidar's complaint has been submitted to the American charge d'affairs here, Owen Zurhellen. In addition, Israel's grave view of the Damascus statement is being conveyed to Israeli ambassadors around the world.

In Washington, Nixon Administration experts on the Middle East appeared to be uncertain as to whether the new Arab federation's unity statement, barring peace talks with Israel, constituted rhetoric designed for local consumption or represented agreement by Egypt, Syria and Libya on a firm policy.

The issue arose when McCloskey was asked whether the department had any information from any source as to whether the statement, circulated in Damascus on Aug. 20 after the presidents of the three Arab nations signed the charter of federation, was to be taken literally, which would clearly mean an end to the administration initiative last year in the Middle East. That initiative, directed by Secretary of State William P. Rogers led to the present cease-fire agreement and to state department efforts to obtain Egyptian-Israeli agreement on terms for an interim pact to reopen the Suez Canal.

The federation statement last week declared "there will be no peace or negotiations with the Zionist enemy, no yielding an inch of Arab territory, no bargaining on the Palestinian cause."

Panthers postpone U. S. visit

JERUSALEM, (JTA) - A leader of one of Israel's Black Panther groups says that the group had postponed a planned visit to the United States intended to dramatize for American Jewry and its leaders the Panther charges of discrimination against Israel's generally—poor Oriental Jews.

The announcement was made during one of several speeches by Panther leaders at a rally in Zion Square in Jerusalem. Despite Panther predictions of an "unprecedented demonstration," only about 250 members showed up and initially there were almost as many television cameramen and newsmen present as Panthers. Steel-helmeted police used batons and water cannon to clear Zion Square after it had been occupied for almost two hours by the Panthers and an audience of about 2,000 curious onlookers.

Most of the demonstrators fled as soon as the hundreds of policemen suddenly emerged on the streets leading to the square. A handful of Panthers tried to resist but were driven off by batons or water cannon spray and about a half dozen of the demonstrators were arrested in the action which lasted about three minutes, according to a Jewish Telegraphic Agency reporter who observed the demonstration and the police charge.

The Panther leader who announced postponement of the scheduled visit to the United States said the delay had been approved to give American Jewish leaders time to "fulfill their promise" to assure low-cost housing for Oriental Jews.

Panther leaders Reuben Abragill, Charlie Bitton and Saadia Marciano denounced the government's alleged discrimination against Oriental Jews which they compared to the Soviet Union's treatment of Russian Jews. They declared that Israel's devaluation of the pound would bring "more suffering" to those Israeli Jews already suffering. And they warned that the recent inaction of the Panthers was "the quiet before the storm" and said whatever was being done was inadequate because the "basic problem" was the "feeling" that they were being discriminated against.

Sephardi in Dutch Parliament

AMSTERDAM, (JCNS)— For the first time since the Second World War a Dutch MP has taken the oath at the swearing-in of Parliament with his head covered.

He is Dr. Jacques Z. Baruch, the 54-year-old president of Holland's Sephardi community, who has been sworn-in as an MP for the new Democractic Socialist Party.

Two more Jews sit in the new Parliament's Second Chamber of 150 Members. They are Ed van Thijn, of the Labor Party, and Miss Anneke Goudsmit, of the Democracy 1966 Party.

Also for the first time there will be two Jewish mayors in office at the same time by the election of 57-year-old Professor Dr. Maurits Troostwijk, in Amersfoort.

A Socialist and a member of the Board of the Groningen Jewish community, Dr. Troostwijk also sits in the First Chamber of the Dutch Parliament.

Holland's other Jewish mayor is the Socialist Professor Dr. Ivo Samkalden, a former minister of justice, who was elected to a six-year term of office in Amsterdam in 1967.

Amersfoort Town Hall is the former home of Benjamin Cohen who sheltered the Dutch Prince William before the prince took refuge in England in 1795, during the French invasion of Holland. A big portrait of Benjamin Cohen still hangs in the Town Hall.

Opportunities for youth

"Parents - not children - assimilated" Wacheea spokesman defends project

By VINCENT GELLER

It is a rainy Saturday afternoon in the youth community of Wacheea, and the dwellings, a motley assortment of tents, look damp and forlorn. A heavy cloud squats over the camp, threatening to unload another deluge. But the spirits of the young occupants have not been dampened for at the far end of the soggy grounds a rock concert is in full blast.

Seeing the camp for the first time, an adult would conclude that it may be a nice place to live in but you wouldn't want to visit it. Still, the hairy young sages who come here to do their thing are undeterred. In their world it is a milestone, an achievement. It won't win any prizes for architecture, but it's something they have managed to build and operate on their own.

The word Wacheea was borrowed from the Cree Indian tongue. It means a place where everyone is welcome.

The security guards at the gate are burly and cautious. But if you come as a friend they'll show you around courteously. You wonder why these young people would prefer a sleeping bag to a comfortable room at home, why they would rather sleep in a guitar than in a bed. The guard (he won't tell you his name because Wacheea claims the press is unfair) hands you some literature.

"Wacheea," it says, "is a project of some people in Grass Roots, an organization of people doing stuff to try and change this society in a lot of ways. We have some government 'Opportunities for Youth' bread for this project...We have tents, free food, music and other happenings. We deal with our problems, make decisions, and take care of each other in a human collective way...If you're thumbing around this summer, if you're a Toronto Freak, come to stay and learn from each other."

One of the people in Grass Roots is Judy Rebick, a McGill graduate in psychology, who lives in a Toronto youth commune. She, too, is suspicious of the press and on the alert against sensationalism. With Larry Sanders, a University of Toronto student, she is involved in handling the government grant. She was reluctant, at first, to grant an interview unless her associates could be present because "it's not a personality cult."

"The purpose of Wacheea," she said, "is to provide kids who are travelling with a compatible atmosphere. There was no suitable place for them. They were being quartered in skid row facilities; and at one hostel they were treated like disturbed children and made to cut their hair. There were too many rules being imposed by officials who simply didn't understand this generation. At our Tent City the kids make their own rules. For many young people it is their first responsibility, a taste of independence. The social life is very important to them; visitors mingle with Torontonians and everyone feels at home.

"If you were to ask me how many Jewish kids pass through Tent City," continued Judy, "I wouldn't know. We don't see it in that context and, in any case, it has no bearing. These young people are looking for their own age group, they identify with their peers. If Jewish teenagers leave home and gravitate towards the counter-culture it's because they feel that their parents are part of the establishment."

Her voice hardened as she added with emphasis, "It is not the children but the parents who are being assimilated — assimilated into the dollar—seeking culture."

The family that spends $30,000 per year is not necessarily a happy family, says Judy. "Affluence is not happiness or fulfilment. The young are searching for a meaningful life, they are looking for some honest answers. They are —ed off with the alienation, the hustling for money, and so, they decide to get away from it before their lives are warped. Wandering across the country may not be the most positive approach — perhaps they should stay home and look for alternatives — but there's nothing there to interest them."

While she reiterates the need for change, Judy Rebick says that the youth culture has no interest in political parties. "The leftist parties are too dogmatic," she asserts. "The realization is spreading that society has to be restructured . . . the lusting for money and power, the destructive social consequences of avarice... But instead of centralized bureaucratic rule we need local government at the community level, the kind of administration that gives priority to people's needs and responds to them wholeheartedly. Wacheea is all about co-operation, about working with each other, not against each other. That's the basic motivation.

"I don't reject the work ethic for work is part of your life. But not merely for work's sake or for money's sake.

"The political parties hold no attraction for us. We look forward to social change through youth. I might cast my vote for a particular party if it's expedient, but I won't go out and campaign for it. Nevertheless, I would actively support a co-operative society in preference to a competitive one."

What does the new philosophy say about education and the universities? The articulate Miss Rebick believes that a university course should not be an end in itself. "There's an awful lot that you can learn outside the classroom, and the kids are learning. Not everything they try can be called a remedy. I don't think Yoga is a remedy, or drugs. And incidentally, the drug thing is declining. There are other, more serious problems. Like unemployment. Twenty-five per cent of the young people can't find jobs. Many of the Wacheea folk come from poor homes."

There are no diplomas in the university of life but the young innocents are getting a fantastic education.

Is Tent City the great success she and her friends had hoped for? "Not a complete success," Judy admits. "But the important thing is that it's controlled by its residents."

It is a complex phenomenon, a development that could not be foreseen by earlier socio-political prophets. The youth culture is an expression of an age group rather than a class, an amorphous alliance of youngsters from diverse backgrounds — hippies, students, politicos, copouts, working kids, wanderers. It would be a mistake to say that there are no differences within the fold. But as an age group they accept each other with no questions asked, and stand together "en greve" against the commercialism of society.

Youth's response to rock is uninhibited, and adults would rather see them play it than throw it. But this continent has been rocked to its foundations in past encounters between student groups and the authorities.

Paul Kane and Cornelius Krieghof were wanderers too; they produced some of the most memorable paintings in Canadian experience. Frederick Philip Grove spent 20 years on the prairies as an itinerant farm laborer; the novels he wrote constitute a literary history of the Canadian West. Perhaps one day, our young, as a result of their experience, will create something significant and enduring for the betterment of people.

Severe loyalty dilemma faces Israel's Arabs: Meir advisor

JERUSALEM, (JCNS) Israel's 400,000 Arab citizens, have tended to be overlooked in the great debate over the future of the population of the occupied territories, but they have problems too—emotional rather than economic.

Some of the problems were referred to last week by Shmuel Toledano, adviser to the prime minister on Arab affairs. He spoke particularly of their "severe dilemma" between loyalty to the state of Israel in which they have been raised and lived as equal citizens, and loyalty to the Arab states to which they are drawn by ties of culture, religion and national tradition.

Some 220,000—more than 50 per cent—of israel's Arab population were born in Israel. They included 60,000 young people between the ages of 16 and 24 whose language was Hebrew and who found that the Israeli way of life came more naturally to them than the traditional eastern culture.

These young people, said Toledano, were seeking an identity and a way out of the spiritual conflict in which they found themselves. Both government and public had to help in their social and political integration.

The economic integration of Arab village life into that of Israel as a whole is apparently not such a problem. Toledano said that when the present five-year plan for Arab and Druse village development expired in 1973, there would be no need for a further five-year plan. By the, the plan's goal—the provision of an infrastructure of essential services for every village — would have been achieved.

• on the wire •

Davis "politicizes" issue

In a special statement to the Canadian Jewish News, Rabbi Stuart E. Rosenberg has expressed regret at the decision by Premier William Davis not to extend provincial aid to parochial schools.

"I particularly regret the flatness of his rejection. He could have softened the blow by referring the matter to further inquiry so that he might seek solutions that would be helpful to all sectors," he said.

As chairman of the Committee for Government Aid to Jewish Day Schools, Rabbi Rosenberg told the CJN that there will be an emergency meeting of the executive committee and the officers next week in order to come to some firm decision as to what the next steps will be and where to go from there.

"In the past we have regarded ouselves as a political action committee and have had contacts with Catholic and Protestant committees seeking the same ends."

"Premier Davis has unfortunately, and perhaps unwittingly politicized the question," Rabbi Rosenberg stated, "when it should not have been done that way. He has obviously made a calculation that this will help him in his search for re-election. It should never have come to that.

"I will tell you where I stand. I wil never call upon the Jews of Ontario to vote against Davis on this single issue. But, at the same time, I will not give up the battle within the Jewish community to keep pressing for aid to Jewish day schools," the Rabbi continued. "We may lose this battle, but, in the long run, we must eventually win.

"When a man enters the polling booth, he makes his own decision who he votes for. It doesn't behoove me to tell the Jewish community for whom they should vote."

what's new .....

by Miriam Herman

Fifty executive members of Pioneer Women of Canada will convene at the Sonesta Hotel in Montreal Sept. 7-9 for their annual national board meeting. Representatives from Vancouver, Prince Albert, Calgary, Edmonton, Windsor, Toronto, Ottawa and Montreal will attend.

Miss Ruth Wolfish of Toronto, president, Pioneer Women of Canada, will report as well as all portfolio chairmen. Plans for Pioneer Women's triennial convention to be held in 1972 will be made at this meeting.

Beba Idelson of Israel, international president of Pioneer Women's World Organization, will be present among many other important items, Mrs. Idelson will report on new community centres being built in key locations all over Israel and in particular Pioneer Women of Canada's new community centre being built in Givatayim, a suburb of Tel Aviv.

Mrs. Idelson has served for 10 years as deputy speaker of Israel's Parliament. She has fought for women's rights in all areas in Israel—national military service for women, a civil marriage and divorce code, income tax laws recognizing the special requirements of the working woman.

• • •

The Inter-Synagogue Committee of The Jewish Theological Seminary of America is pleased to announce that the seminary will honour the presidents of each of the Conservative congregations in Toronto and surrounding communities by presenting them with a special citation.

The dinner will be held at the Beth Sholom Synagogue on Tuesday evening, Nov. 23, 1971.

The presentation of citations displays its recognition and encouragement of the role of the layman in the life of the Synagogue.

• • •

Tuesday Sept. 14 will be officially declared Pioneer Woman Day in Toronto by Mayor William Dennison. September is being celebrated as Meet Pioneer Women Month. Pioneer Women will be calling on non-members to meet them and discover more about the organization. Among its members is Golda Meir.

• • •

The dedication of Beth Tikvah Synagogue, Bayview Avenue, Willowdale will be celebrated by an entire week-end of activity.

Dr. Morton Siegel, director of United Synagogues of America, will address the congregation at the Oneg Shabbat, Friday evening, the 10th. On Saturday he will deliver the sermon at the morning services and will meet with the youth in the afternoon. A congregational dinner, to be held Saturday evening, will be followed by Selihot services.

The dedication ceremony will take place in the sanctuary on Sunday, the 12th at 2.00 p.m. Rabbi W. Gunther Plaut will be the guest speaker.

.... about people

by Miriam Herman

Rabbi Stuart Rosenberg, Beth Tzedec Synagogue is "making good progress after suffering a slight heart strain," according to his office. He is expected to be returning to work early this month in time to take up his duties for the High Holidays.

Also on the recovery list is **Abraham L. Feinberg,** Rabbi emeritus of Holy Blossom Temple. The rabbi is convalescing at his home after recent surgery and is improving daily.

Meyer Axler, vice-president of Twentieth Century Theatres has been named Motion Picture Pioneer of the Year. He will receive his award at a special dinner at the Inn On The Park on Oct. 6. The Canadian Motion Picture Pioneers is composed of Canadian film industry veterans of 25 years or more service.

Also receiving a special award is Lionel Lester, president of Italia Films of Canada Ltd.

August 23rd marked the 10th Anniversary of **Rabbi W. Gunther Plaut** and his family arriving in Toronto. This event will be officially recognized in December.

Max Enkin O.B.E. was honoured on the occasion of his 70th birthday by the rabbi and the past presidents of Holy Blossom Temple. The presentation of a gift, a breast plate and a pointer fashioned by Gumbel, one of Israel's foremost silversmiths was made to the temple to mark the occasion.

• • •

Dr. Isaac Lewin, chairman of the American section of Agudath Israel, will deliver a "hesped"—a eulogy—at a memoral meeting for Rabbi Yitzchok Meir Levin, president of the Agudath Israel, who died recently in Jerusalem. The meeting will be held Thursday Sept. 2 at 8:30 p.m. at the Agudath Israel Center at 129 Mcgillivary. A professor of history at Yeshiva University, Lewin was a personal friend of the late rabbi.

Dr. Isaac Lewin

• • •

Col. Jacob Monbaz and Mrs. Monbaz — he is the recently appointed Consul-General of the State of Israel to Toronto — will be feted at a gala reception given by the Zionist Organization of Canada and the Toronto Zionist Council on Wednesday, Sept. 8 at 8:30 p.m. at the Zionist Centre.

To quote **Rabbi Emanuel Forman** of Shaarei Shomayim Congreation he is "still flying high" from his six week sojurn in Israel. His congregation can look forward to sharing with him the excitement and the challenges of his experiences there.

Former Torontonion **Marvin Schiff** has resigned as director of the Nova Scotia Human Rights Commission. He has accepted an appointment to the journalism department at Carleton University in Ottawa.

• • •

The news from Montreal is that **Saul Hayes,** executive vice-president of the Canadian Jewish Congress, is recuperating after a second operation for the correction of a detatched retina. He hopes that from here on in he can look forward to a speedy and complete recovery.

Sheikh Jabry, the mayor of Hebron, visited Tel Aviv last week and was welcomed by Mayor Yehoshua Rabinowitz (second from the left) and his council. His visit was the first official one by a mayor of the West Bank to an Israeli city. The Hebron mayor is shown here visiting Tel Aviv University.

After 50 years, Yankees land Jewish ballplayer

Reprinted from the Jewish Post and Opinion, Indianapolis

NEW YORK—There's a certain irony in what may be the New York Yankees' finally successful effort to land a Jewish ballplayer of merit after 50 years of trying.

Since the 1920's—perhaps before — the Yankees have searched for such a paragon and now, in Ronald Mark Blomberg, they may have found him.

Unfortunately, most of the fans the Yankees hoped to attract, the Hewish ones, in the interim have fled the Bronx. They've spread out over the New York area and the question is how the Yankees can lure them bake for frequent visits to their stadium.

Recently the Yankees sent Blomberg and a couple of other players on a railroad autographing tour of central Long Island. At each Long Island Railroad station Blomberg and his teammates signed autographs for — approximately 1,000 fans. The Yankees hope the fans will return the visit and show up at Yankee Stadium.

BLOMBERG, 22,, an outfielder most of the time, may prove worth paying money to see. He has served a four-year apprenticeship in the Yankees' farm system and now is graduating with honors by hitting well over .300 at last glance with the big league team.

This is a just reward for the Yankees who gave the boy from Atlanta, Ga., about $100,000 to sign a contract upon graduation from high school.

He did well at the start, hitting .297 his first year in the minors with 10 home runs and 55 runs batted in in less than a half season. Last year, after a couple of years of so-so play, he batted .273 at Syracuse and this year earned his chance in the majors.

He seems more than fairly confident that his minor league days are over.

"I KNOW I CAN MAKE IT in the majors," Blomberg said. "And I'm ready now. I think I've shown I can hit big league pitching."

Yankee manager Ralph Houk is convinced Blomberg can be a major league star. And so is the Yankee brass, which made him their first draft choice several years ago.

Blomberg's wanderings through the Yankee farm system were rewarding in more than the perfection of his baseball skills. Along the way, at Elmira, N.Y., he met a young lady who has become Mrs. Blomberg.

The young lady, the former Mara Goldsmith, also as a baseball backgroud, reaching back several generations. Her grandfather, Ike Ruben, once owned the Elmira baseball team. Her father, Dr. Milton Goldsmith, a dentist, is a stockholder in the team and her mother has helped out in the concession department.

RON AND MARA were wed last winter and now live in Paramus, N.J. Certainly, she is one Jewish fan who has been attracted to Yankee Stadium from the suburbs to see Blomberg play.

At least, the Yankees now have a counter to Art Shamsky, the Jewish representative of the Mets. Chances are, Blomberg will develop into a far greater attraction as a player than Shamsky, although we won't find out about that for another three or four years.

Black leaders visit kibbutzim

NEW YORK—

At the suggestion of the American Histradrut, several leaders of black cooperative movements in the U.S. South spent several months at kibbutzim learning about Israeli cooperative agricultural systems.

The black cooperative movement is convinced that the system is ameans of "bolstering the black self-image" and "stemming the exodus to overcrowded northern cities."

It is well known that Israel has found that cooperatives are the most practical answer to an undeveloped land and people. Much of its economy has been developed by the cooperative technique, from the kibbutz to the worker-owned industry and even the social services of the Histradrut.

The black cooperative leaders believe that Israel's success in attracting people to rural areas is due to the leasehold system of land tenure in operation there. Very little land is privately owned in Israel, most being leased out by the Jewish National Fund on a long term basis.

More than 100 cooperatives comprise the Federation of Southern Cooperatives in the U.S., employing some 20,000 families in handicraft, housing, farming, marketing, consumer co-ops and credit unions.

A Histradrut representative who visited the communities likened them to the early Israeli settlements. This was not unexpected, as leaders of the Southwest Georgia Project who had toured Israel used the Lachish Plan as a model for their new communities.

The Lachish Region Development Plan was a prototype of rural planning devised by Israel in 1955 to cope with a large influx of unskilled and uneducated Jews from the Middle East and North Africa.

The story of this little known exchange of visits and expertise was related in a pamphlet reprinted from an article in Tuesday magazine. According to the author of the article, Nora Levin, the budding U.S. co-op movement "is no cure-all and still needs careful nurturing, technical assistance, and funding, but it does offer substantial hope that thousands of rural blacks, who culturally and economically have been attached to the land for generations, need not leave it for a dubious leap into urban society.

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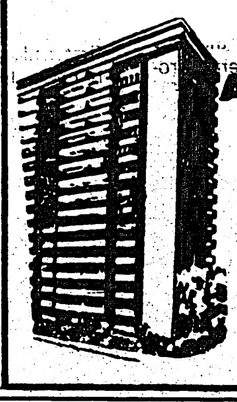

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F.Z.O.C. -- THE CANADIAN ZIONIST FEDERATION
NATIONAL ELECTIONS COMMITTEE
ELECTION OF DELEGATES
28th WORLD ZIONIST CONGRESS
Notice is hereby given that lists of nominated candidates for election as delegates to the 28th World Zionist Congress can now be filed. These lists must be filed on the prescribed form and be accompanied by the signatures of at least 120 members in good standing of the F.Z.O.C.—The Canadian Zionist Federation.
The prescribed forms are obtainable from any office of the F.Z.O.C.—The Canadian Zionist Federation.
The last date for submission of nomination lists is September 28, 1971.
These lists must be filed with the national office, 1310 Greene Avenue, Westmount.
Nominations will be valid only if filed on the prescribed form.
Kindly note that:
a) the elections shall be conducted on a list system (proportional representation)
b) no list shall contain less than 5 names and not more than twice the number of seats assigned to Canada (16 seats assigned)
A. Tooch, National Executive Director

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COMMENTARY

Davis says "No!" on day schools

On Tuesday, Aug. 31, 1971, Premier William Davis gave a firm "no" to extension of provincial grants to grades 11 and 12 at Roman Catholic schools. The premier stated that his refusal did not infringe on any one's constitutional rights under the British North American Act and that he feared that the extension of such grants would fragment the public school system. Applying the same logic, one would expect that he would not favour further provincial grants to any religious school, Jewish, Protestant or otherwise.

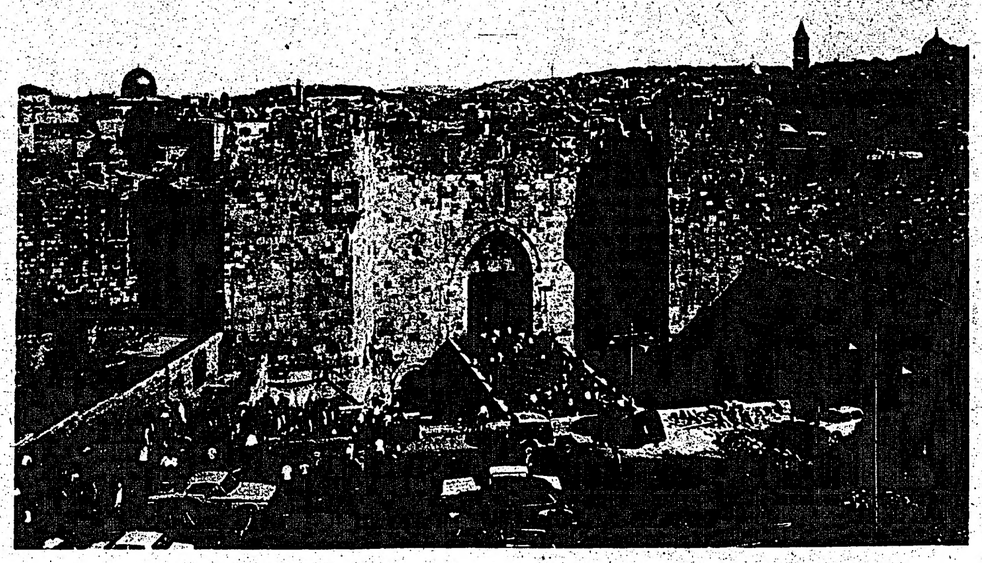
The Davis decision will make school aid a major election issue for Catholics this fall. The Separate School officials have warned that they will do all in their power to bring about the premier's defeat. They have organized their students and their families into an effective, determined lobby which has shown itself to be aggressive and persistent.

In the past, the leaders of the Ontario Committee for Government Aid to Jewish Day Schools have hinted that they might recommend that Jews be urged to join the Catholics in an effort to defeat the government in the coming provincial election if it persists in denying tax aid for religious schools. We are curious about the committee's response to the Davis announcement. Will the committee call upon Jews to organize a campaign to defeat the Conservative Government? And what will be the reactions of Jews to such a request by the Committee?

At this juncture, the response of the Jewish community is hard to predict. While Jews have taken an active part in Canada's political life, participating in all political parties, at no time has there been any evidence of what has been referred to as a "Jewish vote". Instead, Jewish concerns were most frequently expressed in universal terms. The Jewish community stood for justice and religious freedom for all citizens and there was little if anything which was demanded solely for themselves. If the Ontario Committee for Government Aid to Jewish Day Schools allies itself with the Separate School Boards in the coming elections, it will be the first time that Jewish voters will be requested to vote in terms of parochial interests. It is hard to estimate the extent to which the committee has the support of Jewish voters. It's even more difficult to tell whether that support can be mobilised in the next provincial election.

We wish to emphasize that the committee has every right to urge its opinion on the community. Jews have the same right as Catholics and Protestants to demand that the Government meet their needs. Political action is a reasonable and acceptable means of compelling a response by government.

At this time, the Ontario Committee for Government Aid to Jewish Day Schools has not announced its plans. We will be curious to learn what the Committee will urge on the Jewish community and what the Community's response to that urging will be.



Catholic leaders debate issue of Jerusalem Internationalization

Last week, the Canadian Jewish News reported, in some detail, on the various positions taken by Christian church groups on the status of Jerusalem. This week, to illustrate the widespread conflicts in the Roman Catholic church we are reprinting significant excerpts from a debate recently published in the highly regarded liberal U.S. publication, The National Catholic Register.

Debating the issue of the internationalization of Jerusalem was Monsigneur John M. Oesterreicher, director of the Institute of Judaeo-Christian Studies at Seton Hall University. He is a frequent speaker at Jewish-Catholic conferences. In the discussion, he insists Pope Paul has never advocated the internationalization of the city.

Rev. Joseph M. Ryan, visiting fellow at the Cambridge Center for Social Studies, took the opposing viewpoint. He spent 16 years in the Middle East, beginning in 1945, and returned twice more in 1970. From 1965 to 1968, he held key posts in Al-Hikma University in Baghdad.

Msgr. Oesterreicher:

"To my knowledge, Pope Paul has never advocated the internationalization of Jerusalem. According to a news service story, he spoke on March 15 of his duty "to safeguard the recognition of the extraordinary requirements of the Holy Places of Palestine, the continued presence of Christians in that troubled country, and the statute of Jerusalem."

I assume the pope used "Palestine" as a neutral term comprising Israel and the occupied West Bank, so as not to prejudice negotiations between Israel and its Arab neighbors. It could not have been an affront to Israel, for the papal flag flies over the Jerusalem residence of the apostolic delegate, while the Israeli flag was displayed when Abba Eban was officially received by Pope Paul.

More engimatic is Pope Paul's reference to "the statute of Jerusalem." Did he want to revive the idea of an international regime or supervision? Neither Israel nor Jordan favor this scheme nor do most Christian bodies. In all likelihood, he had in mind a visible expression of the inviolability of the Holy Sites.

My understanding of Pope Paul's stance is confirmed, I think, by an allocution to the college of cardinals on June 24, 1971, in which he referred to the desirability of protecting the Holy City by "a special statute, guaranteed by an international legal safeguard." Though I do not see how such an agreement could guarantee the free access of pilgrims at a time of war -- in other words, how it could protect them or the shrines when such protection is needed most -- I would nonetheless welcome such a pact. Fairness, however, would demand that this covenant be as broad as possible. It would have to assure, for instance, Israel's Muslims of a safe journey to Mecca; again, it would have to confirm the right of Jews to pray at the tomb of the patriarchs or visit the Jewish catacombs of Rome that, strangely enough, Mussolini's concordat put under the supervision of the Holy See.

The declared purpose of internationalization is to protect all Sacred Sites and keep the gates of the city open. Laudable as this purpose is, the means are not. Attempts to govern or control a city by a quasi-international body have not worked. Berlin and Vienna are disturbing examples. Is it wise, then, to expect this structure to safeguard the Holy Places and the people visiting them?

Nor would returning East Jerusalem to Jordan solve the problem. Having annexed it in violation of the armistice agreement of 1949 and having further violated Article 8 of the agreement by closing the city's gates to pilgrims, Jordan -- devoid of a legal title title to the old city -- robbed itself of any moral claim. During Jordan's rule, Israeli Muslims were not allowed to travel through Jordan on a pilgrimage to Mecca. Christian pilgrims were subject to humiliating restrictions. Jews were struck where it hurt most; they were not permitted to pray at the Western Wall. If one adds to these senseless measures the destruction of synagogues and the desecration of Jewish graves, one must sadly conclude that Jordanian rule was without reverence and compassion.

If internationalization is "out", I see only one solution: To give Jerusalem the freedom to solve its problems. Shielded from all outside interference and pressure, it will then resume its historic role. In it, Jews will live as Jews, in dignity and peace; Jews and Arabs will coexist in an ever-growing fellowship. Freedom of movement and worship to all pilgrims and travelers will be guaranteed. A free Jerusalem will be a city so unique that it can be holy and dear to Jews, but also to Christians and Muslims."

Father Ryan:

"Before any discussion of the internationalization of Jerusalem, certain assumptions or myths should be explored.

(a) Israelis want peace, only the Arabs are violent. Actually, Israelis are peaceful as long as the Arab submits to their political aims. Israel has applied governmental violence against the Arabs continually. Since 1967, for example, it has seized Arab land in Jerusalem and elsewhere, driven off the occupants, bulldozed property and plowed under not only house plots but, in some cases, entire villages.

(b) No Israeli would agree to give back Jerusalem. The most striking example to the contrary is Assaf Dayan, son of Israeli Defense Minister Moshe Dayan. In an astonishing statement, published in the Israeli newspaper young Dayan said: 'I would prefer that we give up all the territories (captured in the 1967 war), or at least that we declare our willingness to do so. This includes Jerusalem and the Golan Heights, too. . .this is the price I am willing to pay for true peace. . .'

There is no going back; every one recognizes that Jerusalem belongs to Israel. The contrary is true, as was dramatically expressed by an incident in Secretary of State Roger's visit to Israel in May 1971. As his limousine drove toward the old city, an aide pulled off the Israeli flag flying from the car. Earlier on Feb. 16, 1971, a state department spokesman had stated that Israeli plans for housing construction on hills around Jerusalem captured from Jordan in 1967 were unilateral actions tending to be regarded as changing the status of the city and hence "unacceptable" to the United States and unacceptable to the whole world community.

Jerusalem must be recognized and accessible as a sanctuary of the three religions, Judaism, Christianity and Islam.

The above aim cannot be fulfilled -- certainly not at the present time -- without some form of international control.

For proof, one needs only cite the effects of Israeli control: Jerusalem is being "Judaized". The Israeli housing minister himself boasted that his housing plan (up to 35,000 new units for Jewish immigrants on expropriated Arab land) would make Jerusalem "an emphatically Jewish city".

Clearer than words are the statistics, given by the Italian Jesuit journalist, Father John Rulli, of the Roman Jesuit periodical Civilta Catholica (June 3, 1971) after visiting Jerusalem to investigate the problem. Citing an Israeli government source, Father Rulli says that in 1948 Jerusalem had 90,000 Jews, 50,000 Moslems and 25,000 Christians. In September, 1967, there were 200,000 Jews, 60,000 Moslems and 13,000 Christians. Father Rulli writes: "Today . . .Christians in Jerusalem number slightly more than 10,000!" (Moreover, Israeli spokesmen hope in five years to have 400,000 Jews in Jerusalem).

Americans, who bear a particular responsibility regarding Jerusalem and the Middle East conflict, should first, be well informed, and second, be responsive. The special U.S. relationship with Israel gives American public opinion an extraordinary potential for (or against) justice and peace in the Middle East.

Thus, Israeli defiance of the common decisions of the world community on Jerusalem becomes a particular concern of U.S. citizens. Jews as well as Christians (and particularly Christian leaders) should raise their voices in protest. Not to do so would be default by silence. And Israel is sensitive to world opinion, particularly American public opinion."

.... ask the rabbi

1. Why do people take care not to leave any holy book open when they are not reading it?

RESPONSE:

Some claim that a holy book is like a holy personality. Leaving the book open unattended would be like leaving the presence of a person who deserves respect. This would constitute an insult. There is an interesting mystical explanation for this prohibition. Some claim that there is an evil angel who is assigned the guardianship of the pages of the holy book. Those who leave the book open and walk away fall into the power of this angel who makes them forget what they learned and they become absent minded. A third opinion declares that when a holy book is left open unattended, something which is impure may fall onto it.

2. What is the origin and the significance of the "Yekum Purkan" prayer which is recited after the Torah reading on the Sabbath?

RESPONSE:

This prayer was one whose history is traced to the period of the Babylonian academies. It was ordained as a measure of tribute to the temporal head of the Jewish community known as the Rosh Galutha (head of the exiled community). The heads of the two Babylonian Jewish academies (Sura and Pumbeditha) would come to the synagogue and sit to his right and left respectively. The Temporal chief of the exile would then expound some discourse and then a blessing would be given him. This was the Yekum Purkan prayer. A second such prayer was later ordained after the academies ceased to exist. While the first blessed the head of the exile and the scholars of the academies, the second blessed all the congregants. It seems at first that the first Yekum Purkan was omitted. Later it was again included out of respect to Jewish centers of learning wherever they were. These two prayers were composed and are still recited in Aramaic. Later, a Hebrew blessing was included as a "Mee Shebeyrach" for all who worshipped or even helped the community. Now all three are recited as a symbol of our admiration for the ancient Babylonian Jewish community and our regard for every single Jew who has anything to do with the Jewish community.

Still appalling gullibility and eagerness to believe evil

Chaim Potok, author of The Chosen, recently reviewed I.J. Singer's autobiographical account of his childhood in the small Eastern European town of Leoncin. In Saturday Review, Potok describes the book (Of A World That Is No More) as a "hard-nosed look at the beauty as well as the ugliness of the now quite dead world of Eastern-European Jewry". Potok comments, "The shtetl, might ultimately have resolved its contradictions. Instead, it was murdered."

And who murdered it? Ultimately and finally the Nazis, but the shtetl had long been under siege.

"Reading this book," comments Potok, "one is struck by the astonishing tenuousness of Jewish existence in the European exile, and the heartlessness with which yesterday's good relations could become today's savage pogrom. The appalling gullibility of non-Jews and their eagerness, in the face of all contradictory evidence, to believe almost anything about the Jew derived from centuries of indoctrination in suspicion and hate."

The appalling gullibility and eagerness to believe almost anything about the Jew has not yet begun to disappear. Indeed, it is clear that both the eagerness and the gullibility are still being seriously evidenced.

In May of 1969, Orleans, about 60 miles from Paris was swept by the primitive rumour that Jewish shopkeepers in the town were abducting young women from the fitting rooms of dress boutiques and selling them into white slavery.

In the Soviet Union, Poland, Czechoslovakia and Hungary, Jewish writers and political leaders have been liquidated for the alleged crime of Zionism. Mikhoels, Feffer and dozens of writers and poets who during World War II enlisted the financial and political support of North America on behalf of a Soviet Union under siege by the Nazis were later condemned as "nationalists." Soviet authorities continue to see the current reawakening of Soviet Jewry as dangerous.

It was the Soviet Union which first made the gruesome comparison between Israelis and Nazis. The accusation would have been laughable had it not found its reflection in the West by pro-Arab sources.

Israel has been described, since 1967 as "nationalistic, militaristic and racist." Canadian clergymen have curiously indulged themselves in tales suggesting the deep humanity of the Arabs as opposed to the ruthless inhumanity of Israel. The term "blitzkrieg" has been used in Canadian newspapers to describe Israel's rapid advance across the Sinai to the banks of the Suez in order to suggest ruthlessness and treachery. The highly humane measures that Israel has employed in dealing with the West Bank and Gaza have been distorted to resemble the measures of a Fascist state. Israel's need for secure and defensible borders within which her people can grow without the daily threat of sniping and bombings has been painted as the product of an expansionist urge. Israel's desire for a Jewish state, one in which Jews, for the first time in two thousand years, can determine their own fate and have a legal right to defend themselves, has been torn from its context and made to appear "racist" and "theocratic."

It is easy to supply the evidence which contradicts these accusations. What is not so easy, is to diminish both the gullibility and the terrible eagerness to believe almost anything about the Jew.

Orthodox Scientist attacks trustee on religion issue

by Dr. Yehudi Shields

The recent article by Saul Cowan is filled with blatant untruths and unfair insinuations from the opening paragraph to the final statement. It is highly irrelevant and totally irresponsible. It is, to say the least, highly controversial.

If he had the slightest conception of the problems of education and the costs involved, his article is obviously devoid of them. If the public boards of education showed as much concern and restraint with the distribution of public funds for education as do the Jewish boards, the cost of public education would be greatly reduced. The public schools should be providing a good and basic education, rather than the frills. Then maybe they would produce some worthwhile products. The public schools may be ready to be flexible and teach all sorts of varieties of interesting subjects. This flexibility has produced the present generation of misfits. The public school cannot ever provide adequate religious education to each religious group that might attend its institutions.

Jewish groups did not recently join forces with any groups to disintegrate the concept of the public school. Jewish groups have been organized for almost a decade attempting to obtain an equal share of their tax dollars for the secular education of their children who are attending parochial schools. Jews have supported the concept of public education, on the premise that public schools should be just that—public and free—tuition—free and free from religious education.

Concerned Jews have never abandoned "the public school to the million idiosyncracies of thought and belief held by 1000 sects." Concerned Jews have always maintained that they and their children and children's children be

given an opportunity to be taught, to learn and to understand Judaism and its place in the society in which it finds itself. Jews have been in the education business for almost 4,000 years, and it is this experience that has raised the levels of Jewish achievement, and retained Jewish survival. The intimation that Jews "do not believe in evolution or the germ theory of disease" is totally irresponsible for a man of Saul Cowan's reputation.

Jews have been vocal about Jewish survival for 3,500 years since the Ten Commandments were given at Mount Sinai. We have not lost faith in the power of Judaism to retain its youth. Judaism can only survive if Judaism is taught, both in the home and in the school. People like Saul Cowan who preach for integration of the Jew into society, are the ones society as a whole should fear. Assimilation is the biggest threat to society's survival.

Jews have been, are and will be more than generous in supplying funds for providing a religious education in parochial schools for those who appreciate its importance. But must they be doubly taxed? What concerned Jews want is their fair share of the education tax dollar for the secular education of their children. Do Jews not have the same secular education rights?

It is an established fact that what has made Canada what it is, is that every ethnic group is able to retain its own ethnic and distinctive character. Canada is not a melting pot; it is a massive conglomeration. To place all our children in one educational system, is to produce millions of automatons. Saul Cowan and his followers would disintegrate Judaism, by opposition to public tax support of the secular portion of their children's education.

Yours truly,

Yehudi Shields, M.D.

Dr. Shields is president of the Toronto branch Orthodox Jewish Scientists.

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Students care little about Middle East

New York.—American college students care little, if at all, about the situation in the Middle East, according to a survey in the September issue of Playboy.

The magazine polled "just under 3,000 students from 60 schools," and reported that they consider the following, in order, as the most "vital issues"; Pollution, the Vietnam war, population, nuclear weapons, feeding the poor, the cities' future, racial equality, the quality of law enforcement, the quality of education, and street crime. Running far behind were women's liberation, the spread of Communism and the impact of the People's Republic of China. The Mideast was not mentioned anywhere in the article.

Letters to the editor

Reader recalls Agudath Israel leader

Dear Editor:

Your recent profile on Rabbi Levine, the Agudath Israel leader who recently passed away, brought back many memories to me. I still remember him when I was a boy before the war broke out. I remember his fiery oratory and how he led his party to win seven seats in the Polish Sejm (Parliament) and five senators representing Torah Jewry.

When I was in Israel, I attended the opening of the present Knesset by Rabbi Levin. As I watched this elderly bearded and pious man, I thought how wonderful it is that the state of Israel has such people in the Knesset. Golda Meir was recently quoted as saying that many times as she listened to the rabbi's speeches opposing the government's policies which were in contradiction to his own, she would feel that maybe her governments policies should be changed in accordance to the torah. I was shocked to see the respect given to him by his bitterest opponents in the Knesset. A true leader of Israel has been lost.

Ernest Bergman
Downsview

School editorial 'on target'

Dear Editor:

Your editorial "CJC earns victory in new course on world religions in schools" (Aug. 27), is right on target. Quite frankly, I found the article flawless.

To be sure, the training given to today's Ontario schoolman is not with the times. Ontario is as heterogeneous as New York City. No longer are there just Jews and atheists to contend with. Even various Eastern cults have formed sizeable minorities throughout the province. As the public education system works as an "integrated" learning experience, they too should be able to share its benefits.

In my opinion there are three excellent places to teach religion — the family home, chapel, and the parochial school — all wholesome for bringing up youngsters.

And once again, the Canadian Jewish Congress should be congratulated for the spunk it showed in order that the fight be carried to its victorious conclusion.

Jerry M. Lerman

Lorne Greene to appear

Zionist Organization will sponsor new weekly television program

Hanoch Rizman, formerly of CFTO, channel 9, has been appointed producer-director of the two-hour weekly tv. program sponsored by the Zionist Organization of Canada. The program will begin Sept. 7 over a number of cable t.v. channels in the Toronto area.

Evelyn Wolfe, well-known to the Jewish community as a playwright, has been appointed assistant to the producer and part-time hostess of the program.

Hanoch Rizman

Assisting Rizman and Mrs. Wolfe will be Mrs. Ruth Rosenberg as part-time hostess and an executive board on which a number of very well known community leaders and experts will advise them on production and program arrangements such as Mrs. Varda Hall-Berenstein, David Heller, Young Judaea; Rabbi Ben Hollander, Gordon Kushner, Mrs. Noemi Lieberman, Richard Rosenberg, Mrs. Helen Smolack, Ben Steinberg, Severin Weingort, James Kent and others.

Special emphasis will also be given to a Hebrew segment of the production which it is anticipated will be operated with the assistance of the Keren Hatarbut Central Region. Mrs. Noemi Lieberman has already started to prepare a series of Hebrew lessons which will be aired under a segment Dabar Ivrit.

The Z.O.C. tv. program to be known under the name Shalom will commence its telecasts on Tuesday, Sept. 7th on York Cablevision from 6 to 7 p.m. and will also be aired on the same channel (10) on Thursday from 7 to 8 p.m. It will also be shown over MacLean-Hunter Cable T.V. on Monday, Sept. 6th at 8 p.m. and Wed. September 8th at 5:30 p.m.

The first telecast will feature the gripping film Beyond the Mirage narrated by Canadian actor Lorne Greene. The film is a study of Jewish/Arab relationship in Israel.

D. Lou Harris

Three community groups mark "Israel Bond Day"

It will be 'Israel Bond Day' in Toronto on Sunday, Sept. 12 for three community groups which have given top-priority on their organization calendars to special sales events on behalf of their bond campaigns for 1971.

A Sunday luncheon rally for members of the Stashiver Young Men's Society and Ladies Auxiliary will launch the Landsmanshaften Division efforts for Israel Bonds, and will provide Stashiver members with an opportunity to hear an authoritative report on developments in Israel, both economic and political, from guest speaker Yosef Yaakov, newly-appointed counsellor of the Embassy of Israel in Ottawa, and former member of Israel's delegation to the United Nations.

A highlight of the Stashiver meeting will be the presentation to veteran member Baruch Eisen of the distinguished State of Israel Service Award' by the Israel Bond Organization, for his outstanding leadership. Izzy Brown is president of the Stashiver Young Men's Society and Ladies Auxiliary.

Yorkdale Lodge B'nai B'rith members and friends will be the guests of Chaim Neuberger at a Cocktail Reception at his home on Sunday evening, Sept. 12 as an advance effort for Israel Bonds tied in with the October dinner at which Neuberger will be the recipient of the impressive 'Shalom Award' for his achievements on behalf of Bonds. Yosef Yaakov is delaying his return to Ottawa in order to meet and address the guests at the Yorkdale Lodge reception. Members of this Lodge have long taken a leading position in the total B'nai B'rith Bond effort in Toronto, and have set a doubled target for 1971.

Chaim Neuberger

Sam Kaporovsky

Sam Kaporovsky will be singled out for recognition at the Eglinton Lodge B'nai B'rith Dinner taking place at Adath Israel Synagogue on Sunday evening, Sept. 12th, on behalf of the Israel Bond campaign in the lodge. Kaporovsky will be the recipient of an important Israel Bond Award, which will take on even greater meaning by virtue of its presentation to him by Michael Comay, ambassador of Israel to Great Britain, who will be the guest speaker. Morris King will serve as dinner chairman. Eglinton Lodge President is Jack Kuretzky.

Bond drive appeal during High Holy Days

D. Lou Harris, national chairman for State of Israel Bonds of Canada, now in Israel to represent Canada at top-level government briefings has cabled an urgent appeal for an "extraordinary mobilization of synagogues and temples in the forthcoming High Holy Day Appeals in Toronto, to meet a newly-increased quota for Canada and the U.S. of $40 million from this specific High Holy Day effort for Israel Bonds".

Harris pinpointed this as a vital area of importance following talks with Finance Minister Pinchas Sapir on Israel's present economic position. The reason is that immediate help must be forthcoming to help maintain Israel's economic equilibrium in the face of mounting defense and domestic needs, and the effects of new monetary and trade policies of the U.S.

In Toronto, Albert J. Latner, campaign chairman for the 1971 Bond Drive called for a "conscious and responsible re-evalution of individual levels of commitment to Israel in terms of loan dollars prior to the High Holy Day appeals so that worshippers in all congregations will turn down the tab on pledge cards not as a "token," but as a sincere effort to help Israel with the limit of personal resources — now, when it counts so much".

To date, more than 40 congregations in all three branches of Judaism are full participants in the High Holy Day appeals in Toronto synagogues and temples.

Dentist subjected to Leningrad show trial

LONDON, (JTA) — Boris Azernikov, the 28-year-old Jewish dentist of Leningrad who was arrested Aug. 10 after applying for immigration to Israel, will be subjected to a Russian show trial, according to Jewish sources in Russia.

Azernikov, who was detained on attempting to give the authorities the required ovir (affidavit) from abroad, is believed to be the first Soviet Jew to be arrested solely for applying for immigration to Israel.

Russian Jewish sources also reported that three of the Jews convicted in the second Leningrad trial – Solomon (Shlomo) Dreizner, Grigory Ilya (Hillel) Butman and Mikhail Korenblit – have been transferred from their labor camp to a Leningrad prison preparatory to their being ordered to testify against Azernikov. But the sources said the three would probably refuse to do so.

On June 15, 1970, a few hours after the alleged Jewish attempt to skyjack a plane from Leningrad to Israel, Azernikov's apartment and office were searched, even though he was in Odessa at the time. He was not arrested, but his fellow vacationer, Lev Naumovich Yagman, was, and was subsequently sentenced in Leningrad to five years for alleged complicity in the reputed plot. Azernikov was later kept in an isolation cell for three days and threatened with punishment ranging from 10 years in prison to death for treason. But the authorities could not link him to the alleged plot, and he was released. He was, however, watched carefully and questioned constantly by the authorities because he knew many of those arrested and had had Jewish materials in his home.

Azernikov testified at both Leningrad trials, both times defending the accused. He was called to Kishinev, but his testimony was not used in the trial there. He applied for emigration in June, and was arrested Aug. 10, for no apparent reason other than his application and, according to sources, in reprisal for his trial testimony. Sources said Azernikov's arrest presaged another, even harsher anti-Jewish policy by the Soviet authorities.

UN asked to reunite Polish Jew with family in Israel

NEW YORK, (JTA)— Ambassador George Bush, United States Ambassador to the United Nations, has asked U.N. Secretary General U Thant to help bring about the reunion with a family in Israel of a Polish Jew who was head of the fabled "Red Orchestra," the anti-Nazi Soviet espionage ring which operated in France and Belgium during the second World War.

Trepper, who is 67 and whose underground name was "Leon Domb," was recently arrested in Poland with his wife while working on a French film about the espionage organization with the author of the book "Red Orchestra," Giles Perrault, a Belgian television reporter. They were released after a week and the reporter was expelled and his film confiscated. Trepper, who spent five years in a Stalin prison camp, much of the time in a cell too small in which to lie down, contracted a disease there and has been growing progressively weaker, it was report.

Born in Poland, and active in a Zionist youth movement from the time he was 16, Trepper was recruited into the Russian espionage mechanism and sent to Paris in 1938 charged with the task of organizing an anti-fascist spy-ring there. Operating under the code name "Red Orchestra," Trepper's underground organization became one of the most successful espionage operations of its kind in the Second World War. Trepper, or Domb, was the first to uncover Hitler's plans to attack the Soviet Union, but Stalin paid no attention to his report. At the end of the war, in 1945, he returned to Moscow where he was decorated for his exploits.

In 1949, during one of Stalin's anti-Jewish campagins and purges, he was sent to a labor camp and released in 1955 after Stalin's death and rehabilitated. He returned returned to Poland that same year under the repatriation agreement between that country and the Soviet Union.

Methodists protest "Jewish oppression"

DENVER, (JTA) — The World Methodist Council has ended its convention here by approving a resolution expressing its "abhorrence of every kind of racial and religious discrimination," and "in particular...the resurgence of anti-Semitism within the Soviet Union."

The Council, which represents 40 million Methodists in 87 countries, also protested "the suppression of Jewish cultural and religious traditions (in the USSR) and restrictions on the proper rights of Jews to emigrate to other lands."

In New York, Rabbi Marc. H. Tanenbaum, Interreligious Affairs director of the American Jewish Committee, welcomed the "unprecedented" resolution "with appreciation." He continued: "The fact that this worldwide body of Christian leadership has voluntarily identified itself with the plight of the Jewish victims of Soviet oppression and persecution is another dramatic demonstration that the international conscience of mankind will not rest until liberation and justice prevail for Russian Jewry and, hopefully, for all other people who are denied their fundamental human rights.

Rumours triggered by Russian journalist

TEL AVIV, (JCNS)— Victor Louis, the Soviet journalist-diplomat, who visited Israel recently, triggering rumours of unofficial approaches for a possible resumption of diplomatic relations between the Soviet Union and Israel, stated last week that the "Jewish question" will soon be felt in Israel and not only in Russia.

In an exclusive report in Yediot Ahronot, Louis said that his visit had convinced him that Russian Jews emigrating to Israel were being faced with social and economic problems.

The Soviet Union was the only source of substantial emigration to Israel in the future. Soviet Jews who ask to leave, look upon the situation in Israel through rosy-tinted glasses. Only after their arrival do they see the reality, he said.

One of the problems of Russian Jews settling in Israel, he said, was the finding of employment fitting their capabilities and experience. A store manager in the Soviet Union, for example, had no qualifications whatsoever. He simply gained his experience by studying local customs of the trade.

Another example was that of a lecturer in Marxism-Leninism, or of a lawyer who had worked for 25 years dealing exclusively with the Soviet legal system. What can they do in Israel? Still, he said he must admit that newcomers from the Soviet Union had, today, much better economic conditions than those who emigrated to Israel ten years ago. They receive financial assistance and tax exemptions, thus enabling them to acquire the basic equipment they needed. But money was not everything, Louis stressed.

Toronto Women enrolling as sponsors at the Sept. 13 Israel Bonds luncheon at the home of Mrs. Mark A. Levy will receive this pin signed by sculptor Jacques Lipchitz. Clasped hands in the center of the pin, the dove on top and the palm branch on the bottom are joined by the Hebrew words "Am Echad"—One People.

Tashkent synagogue threatened

LONDON (JCNS) — An arbitrary decision by the Soviet authorities is threatening the religious rights of the Jews of Tashkent, the capital of Uzbekistan, the JCNS East European Correspondent reports.

During the last fortnight the Tashkent authorities have made it clear that they will demolish the old Saghan Synagogue which was hit by an earthquake several years ago.

They have also refused permission to the Jewish community to build a synagogue on the site of a plot of land in the town centre which it bought with the money it collected for the purpose.

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GOLDIS, JOSEPH, on August 23rd, late 75 Ridelle Ave.
GUTTMAN, MATILDA, on August 26th late of 3560 Bathurst St.
HERMANT, ERNEST, on August 26th, late of 400 Walmer Road
KREHM, DAVID, on August 26th, late of 2900 Bathurst St.
LEWIS, FREDA, on August 30th, late of 56 Palm Drive
MINSK, LILLIAN, on August 25th, late of 3807 Bathurst St.
PROPPER, JULIUS, on August 27, late of 15 Rosseau
RICH, DAVID, on August 21st, late of 28 Pineway Blvd.
ROSENBERG, HENRI, on August 25th, late of 650 Eglinton Ave. W.
SAGER, BEN, on August 28th, late of Florida
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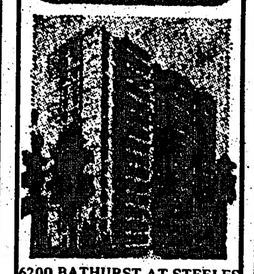

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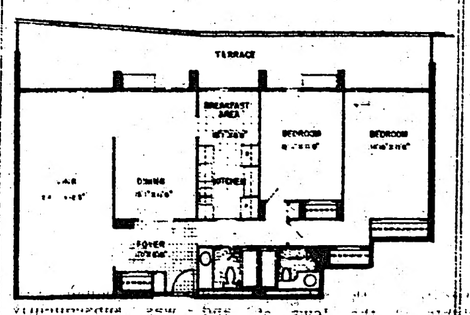

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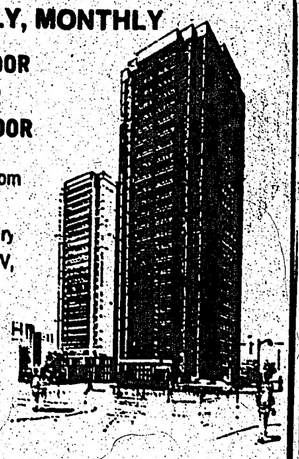

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Background to the news

Soviet antisemitism not Nazi hate Russians still fear world opinion

by Sol I. Littman

One of the functions of intelligence is to make distinctions, to tell the difference between near and far, up and down, in and through, by and with, affect and effect. The capacity to make such distinctions becomes much more important than wordplay when it applies to our ability to analyze situations involving life and death.

Although both the Soviet Union and Nazi Germany can be described as totalitarian states and both have persecuted Jews, it is unwise, indeed foolish, to assume that they are, therefore, identical and that the measures which might have applied to one "are thefore appropriate to other." Milton Himmelfarb, writing in the August issue of Commentary discusses the difference as he sees it.

"Moscow is not Berlin. The sclerotic Marxism-Leninism of the Soviet apparatchiks are not the Nazism of Hitler and Himmler... All this is true. It is also true that Moscow is the present capital of antisemitism. The Protocols of the Elders of Zion has more credit with the ruling circles of Moscow than of other cities, Damascus and Cairo always excepted.

"What are the Jews to do? In the Soviet Union some have done wonders. The intensity of Jewish feeling... the courage bordering on recklessness... is not easily to be explained or lightly explained away.

"Outside the Soviet Union, what we can do is try to make the Soviet authorities pay a higher price than their antisemitism is worth to them. For Hitler the destruction of the Jews was a good so overriding that no price was too high: his managers and engineers told him his war plants needed more and more workers, and he murdered the Jews who could have been forced to work in those plants; his generals told him he did not have enough trains to carry troops and munitions to the front, and he took away trains to carry Jews to the death camps. By the high price Hitler was willing to pay, he showed the value he put on destroying the Jews. The Soviet authorities know they must pay some price for their enmity to the Jews; but for them, unlike Hitler, the enmity is not beyond price.

If their Jewish policy costs them too much, they may relent. This is the reasoning behind the publicity and demonstrations by Jews outside Russia. Within Russia, the demonstrative Jews reason that if they make enough of a nuisance of themselves, the authorities probably will put them into prison, but possibly will let them go to Israel."

Indeed, the whole world is betting on the Soviet Union and its leadership. We, all of us, are hoping that the Russians are in spite of everything, sane, even if misguided. We are trusting to their sanity to avoid a nuclear holocaust. We are living with the assumption that although they have labour camps, political prisons, censorship and the absence of personal freedom, that these do not give them pride. We are banking on the notion that what they really would like to have, if they could only feel safe enough to permit it, is personal academic and artistic freedom the right to travel and even to emigrate. The fact that the first few months of 1971 saw more Jews permitted to leave the Soviet Union than at any time since the early years of the revolution offers hope that the odds may be on our side.

EYE on the world

Evron, former envoy may head U.S. desk

Jerusalem.–Ephraim Evron, former Israeli ambassador to Canada, is among those rumored to be involved in a top level shakeup in the foreign ministry.

According to an unofficial report, Evron is slated to succeed Mordecai Gazit as assistant director-general and head of the important American desk.

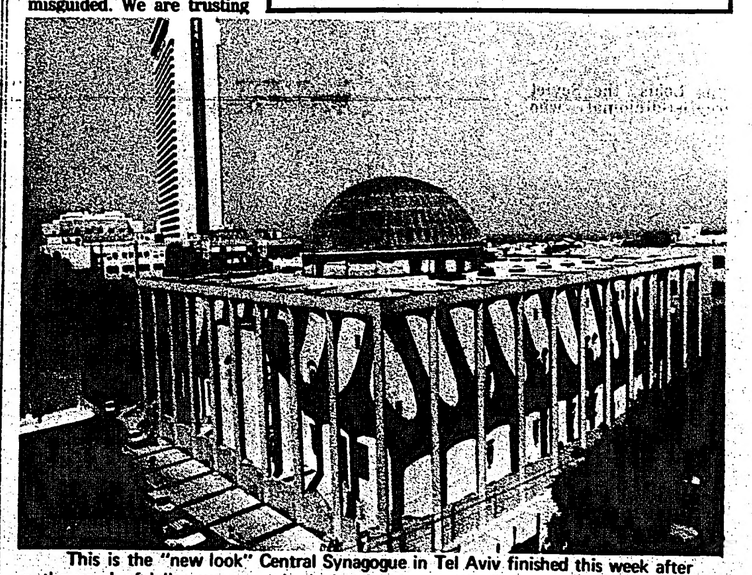
The report states Gideon Rafael, director-general of ministry, is to relinquish his post to adopt the role of "roving ambassador" for special missions. His position will be split in two one political, the other administrative with Gazit in the first and Mordecai Kidron, Israel's representative at the UN office in Geneva, in the second, the report says.

SWISS CONDITIONS FOR OPENING "PALESTINIAN" OFFICE

Geneva.–A bid by "Palestinians" to open an information and liaison office at United Nations headquarters in Geneva was a matter for the Swiss authorities to decide, UN officials said here this week.

The UN has underlined this point of view both to the Swiss federal authorities and to Dr. Shabtai Rosenne, Israel's new representative at the UN office here. Joel Allon, of the Israeli Embassy in Berne, has been told by the Swiss foreign ministry that the opening of such an information office is subject to conditions.

These were that a journalist should be in charge of the office and that he should fulfil the Swiss regulations for foreigners. According to unconfirmed reports, Barrakat, a member of the Yemeni mission to the UN here, declined an offer to head the information office because he was opposed to the Swiss conditions and he did not want to give up his diplomatic privileges.



This is the "new look" Central Synagogue in Tel Aviv finished this week after thousands of dollars were spent in the last few months to decorate it.

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News ideas expressed in weaving exhibit

..... the galleries

by Leonie Goldberg

The art of weaving is an ancient one and recently it has begun to regain its rightful place amongt the other arts, not merely a functional craft, weaving has the same formal concerns as painting, and even sculpture, in some instances.

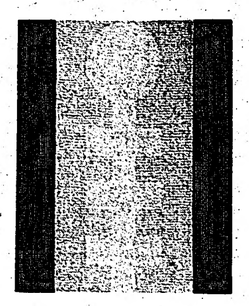
There are two fine weavers exhibiting at the Cumberland Street location of the Village Weaver and it's a pleasure to come across two dedicated artists in these times of arrogant pretenders.

Jan Huk and Robert Cawood are the two artists whose work is being shown at the upstairs gallery. Although quite different in conception and in the making, the work of these artists share a common concern for the formal possibilities of weaving. Their work is parallel in the effort to develop new forms for weaving tapestries, or wall hangings.

Jan Huk, who came to Toronto several years ago from Czechoslovakia, comes to weaving from painting. He still paints and draws, considering both to be of importance in the bringing forth of new ideas and in the preparation of the designs themselves.

The ideas that are expressed in his tapestries are varied, both in form and feeling. One group is woven of wool and streched over wooden frames. "I wanted to find a new form for the tapestry, you know always it has been only a rod, the weavings hanging, and a rod on the bottom.. I was interested in other forms." These work very well, having the presence of a painting in the way they relate to the wall.

One of these, Study in Blue and Black, is a very solid, intricate piece, with all sorts of surprises if you look closely and carefully. One part seems to have the feather of



a peacock pressed into its and yet there is no feather, there is only Huk's subtle and enchanting use of colour. The basic weave used creates a certain optical energy, and the design will move and change if you watch. There is a lot of rectilinear orientation to these tapestries, "The possibilities of what can be done with straight lines is endless," also says Huk.

There are several lighter, airy pieces. These give a complementary relief to the heavy wool tapestries. Both are in whites, with circle shapes central to the whole design. Of the two white ones, the one created with cotton yarn attracts one the most of all his pieces. Delicate, gentle and calm—this wall hanging quietly spreads an aura of peacefulness. Jan mentioned the Czechoslovakian roots of the piece, describing the contemporary lace work presently being made there.

Robert Cawood is perhaps more well-known. His sculptural weavings are interesting, constructed in various, inventive ways. Of the pieces shown, was particularly interested in the mark "Bird Cage", which combines a fluid line with a rigid stretched form. Using purple and purplish-black yarns, he has created an austere and at the same time frail, sulpture-hanging.

"Pagoda", with its red-rose-orange hues is another someone where the constructed shape and the colours are so outstandingly inseparable. I have always been impressed with Robert Cawood's sculptural weaving, both in the originality of the forms and the beauty of the pieces.

This show is not to be missed and the two artists are not to be casually admired. They are, perhaps, two within a small group of artist-craftsmen who continue to give art the honourable concern it needs.

Barbara Rosenberg (left) and Michael Gould (right) as they appeared in Caught Fishing.

Jewish youths' $300 film wins award

by Paul Ogden
CJN staff writer

Three earnest young Toronto filmmakers have recently won awards with a black and white film at the International Film Festival in St. Jean, Quebec.

Harris Kirshenbaum, Lloyd Chesley and Michael Gould, have been experimenting with film since their high school days and finally hit pay dirt with a short 20 minute film based on Wolf Lanigan's Death, a short story by the Irish writer Liam O'Flaherty.

The awards were for Best Editing and Best Actor; Gerry Salsberg, a second year Ryerson student, provided the award winning performance.

Wolf Lanigan's Death is set in Dublin after the turn of the century. It tells of a bank robber who kills a policeman and, after returning to his girlfriend's place, is shot by her. The story was used as a vehicle for trying out some of the filmmakers' ideas on moviemaking.

The film, made on a budget of $300, was shot largely in an unused top floor of Julies tavern on Jarvis street.

The 21-year-old student filmmakers are now at the point of completing another movie, Ubu, Ubu, a love story. It is written, directed and produced by Gould. Kirshenbaum looks after the technical problems of camera and sound track, while Chesley plays the male lead. Ubu, Ubu is shot in 16 mm. color and will be about 30 minutes in length. Wolf Lanigan's Death was shot in black and white and in Super 8 mm. film.

Chesley, who is entering his last year of the fine arts program at York University, has arranged for the trio to work closely with the well-equipped film department there. "It's a joy to have access to it," he says.

Kirshenbaum and Gould are both going into the third year of Ryerson's radio and television arts course. There, Kirshenbaum has been busy polishing his technical talents while Gould learns directing skills.

From modest beginnings with Super 8 films in Grade 12 at Forest Hill Collegiate, Kirshenbaum and Chesley have progressed to the point where they are now looking for backing for a longer, more professional film. "We've been kicking around some ideas, says Chesley "and now we need about $60,000 to enable us to put those ideas onto film."

This more ambitious movie will be set in Toronto, and will be a professional type 35 mm. color film with sound. Chesley and Kirshenbaum will serve as coproducers.

While Kirshenbaum and Gould complete Ubu, Ubu, Chesley is working at his father's belt factory. As soon as the film is completed, the trio intend to start knocking on the doors of film distributors. National distribution will put the icing on a very promising cake.

..... book review

Amos Elon history "Honest and fearless"

by Terence Prittie

There have been so many books about Israel that each new book tends to be looked upon as "just one more". Especially, as in the case of Amos Elon's The Israelis Founders and Sons, there seems to be no other purpose than to recount past history and relate it to the present. Yet this book has a far greater importance than its size or scope would suggest.

It is not just that Elon writes history with real charm, liveliness and sensibility; nor that he understands his own, younger generation so well. It is the essential strength of his book that the author has retained an absolute, even startling, objectivity.

It is easy enough to praise the kibbutzim and still discern their flaws. Or to commend the Israeli community for its cohesiveness in face of danger, yet analyse the danger of the "two societies," Ashkenazi and Oriental. Elon's chief attribute is his ability to treat every problem, however basic and even when the aura of the holy cow envelopes it, as something to explore honestly and fearlessly. It is significant that he is far less concerned with such obvious problems as the competing claims of religiosity and secular realism, or the contrast between sporadic affluence and the breadliners, than with root causes and root dilemmas. In a sense Zionism is his target.

Elon believes that the Zionists should in spite of their intense preoccupation with the creation of a truly Jewish community have recognised the birth and growth of Arab nationalism.

It is easy enough to pay mere lip-service to the cause of "that other" who has, for the time being, to be regarded as the enemy. I believe that Elon has done much more than that. While understanding his own people well and lovingly — this book, after all, is primarily about them — he has sought to throw out ideas which may make something more like a Middle East understanding possible.

One harks back to Arthur Ruppin's ideal of a new, civilised community in which Arabs and Jews would be equals, understanding one another, complementary to one another. Such an ideal has a worth which is not diminished, far less destroyed by an era of conflict. Ruppin's ideal could not be realised during that era. It remains tremendously desirable. Ishmael was, Ishmael is.

Elon's book may be a minor breakthrough to mutual understanding. The bigger breakthrough to peace still lies far ahead.

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The 48th Highlanders Military Band
The 48th Highlanders Pipes & Drums Band
5:30 p.m. High Park
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